THE

MIRACULOUS PROPHECIES,

PREDICTIONS, AND STRANGE VISIONS,

Of ſundry eminent Men, &c.

FROM THE

FIRST DAWN OF LITERATURE,

TOUCHING

REVOLUTIONS

THAT HAVE HAPPENED,

AND

REVOLUTIONS TO COME,

In which is given a moſt ſtriking and faithful Picture of the TIMES, with what is to FOLLOW:

TOGETHER WITH

AN ACCOUNT OF BABYLON's FALL,

OR

The DESTRUCTION of POPERY;

And in that glorious Event,

A GENERAL REFORMATION over all the WORLD.

Extracted from the original Works of

Michael Noſtradamus	1555	Robert Fleming	1701
Chriſtopher Love	1651	Anne Trapnel	1653
John Lacy	1707	John Tillinghaſt	1654
Richard Baxter		Complete Magazine	1764
Peter Jurieu	1687	Lord Cheſterfield	1753
Robert Nixon	1702	William Lilly	1645
Baron Swedenbourg	1753	Count Guibert, &c. &c.	

L O N D O N:

Printed for G. SAEL, Newcaſtle Street, Strand.

1794.

*** Should any of the following moſt Extraordinary Prophecies raiſe a doubt in the mind of any Perſon as to their authenticity, the Publiſher pledges himſelf to produce the *original Works* of each Author from whom they are ſelected, for the ſatisfaction of thoſe who may wiſh to ſee them.

[*The prophetic ſentiments contained in the following piece* (*taken from The Complete Magazine for October*, 1764, *page* 368) *muſt command the aſtoniſhment of every reader.*]

TRUE CAUSES

OF THE

DECLINE

OF THE

FRENCH NATION.

"THE mean figure which was made by the French in the laſt war, ought not to aſtoniſh any one who duly conſiders the ſtate of the French nation.—The French nation is governed by a futile and debaſed court, and the court governed by female influence: every thing is inverted in the French nation:—The Fabricius's, the Scipios, and the Cæſars, languiſh in the ſtillneſs of private life, while monkeys, aſſes, and baboons are placed at the helm. Wherever the ſemales of

a debauched court are ſuffered to hold the reins of ſtate, outſide ſhow and grimace uſurp the place of merit, and repreſent it every where; little accompliſhments are conſidered as the greateſt, and great accompliſhments are ridiculed---This is actually the caſe in France: a fine addreſs, a knowledge of what is called the great world, that is to ſay, the art of bowing, ſitting, ſtanding, twiſting a bon mot, or toſſing a card: theſe are the qualities that characteriſe a great man at court; he that excels in theſe is ſure of being promoted in ſome department of the ſtate; a ſuperficial knowledge of the profeſſion he engages in is ſufficient for his purpoſe; nay, he has often no more to do, than to learn the terms of his profeſſion by heart, and to bandy them to and fro in converſation with a face of confidence. Thoſe who employ him are as ignorant as he, and if he be hard preſſed in the execution of his office, he will find ſome obſcure, neglected underſtrapper, who knows the trade, to direct and inſtruct him.

" Thus it was that Generals in the late wars were put at the head of armies, and Miniſters at the head of the ſtate: as ſoon as any of theſe expoſed themſelves to the ridicule of the public, by defeats and blunders, they were recalled or diſmiſſed.---Other fops, who bowed more gracefully, whoſe hair was better dreſſed, and had more chit-chat, and more impudence, were put in their places; theſe were diſmiſſed and laughed at in their turn; but the war ceaſed, and the French were ſaved by a peace from the ruin that was ready to cruſh them.

" It is no wonder that the great men of France are ſo little reliſhed at the French court; they want the

the neceſſary qualifications for appearing there; they cannot dance themſelves all at once into the airs and intrigues of a court; and when they come there they are laughed at.

" What is ſtill more to the diſadvantage of the great men of France, they have a free and independent ſpirit---they ſcorn the meanneſs of a court ---they ſpeak more freely of things and perſons than the *female rulers* permit, and when they ſpeak too freely, they are for ever excluded from all hopes of preferment, and ſometimes ſhut in a Baſtile. The Parliaments, the free, unbiaſſed Parliaments of France, abound with men whoſe talents put them on a level with a Pitt, a Demoſthenes, a Cicero, or a Monteſquieu; there are hundreds of great men in different ſtations and employments, I mean employments and ſtations of the middle claſs; but they muſt hide themſelves from France, becauſe they dare not produce their ideas; the hair-ſuſpended rock hangs over their heads, and every moment menaces a fall: they have towers, meſſengers, and informers, to keep them in conſtant awe.

" The Parliaments of France are obliged to conceal the ſtrong ſpirit of liberty, with which they are inflamed, under the maſk of loyalty, and of attachment to the monarchy.---They remonſtrate with force and elevation againſt every meaſure that tends to the prejudice of the provinces they protect. They can go no further; but they await the moment to ſtrike the blow that ſhall lay the fabric of deſpotiſm in ruins!---When this blow is ſtruck the effects of it will be equal to thoſe of magic: *The cottage will be put on the level with the palace; the peaſant with the prince; ranks ſhall be confounded;*

founded; titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion; a new moral creation shall strike the view of an admiring universe, and France, like old Rome in her first flights to empire, shall appear with the scepter of universal dominion bourgeoning in her hands.—Out of universal confusion, order shall arise; the great, of nature's creating, will assume their places; and the great, by title and accident, will drop despised into the common mass of the people.

EXTRACTS

FROM THE CELEBRATED

PROPHETICAL DISCOURSE

ON THE

RISE AND FALL OF PAPACY.

By ROBERT FLEMING,

A. D. 1701.

REVELATIONS, CHAP. 16.

1st. THAT the Revelation contains the * series of all the remarkable events and changes of the ſtate of the Chriſtian Church to the end of the world. 2d, That † *Myſtical Babylon*, or the great Whore, deſcribed there, doth ſignify Rome in an *Antichriſtian Church ſtate*. 3d. That, therefore, this cannot be *Rome Pagan* properly, but *Rome Papal*.

* See Rev. iv. 1, &c. x. 5, 6, 7.

† See Rev. xvii. 1. 5. 18.

The

The verity of our Holy Religion is proved from two things principally, *viz. Miracles and Prophecy:* and both these arguments have been excellently improved by learned men. But yet, as the *first* of these was perhaps the principal and most convincing *topic* to those that lived in our Saviour's days; so I look upon the *second* to be the most considerable to those that live in after ages.

It has been a very *ancient opinion*, that the world would last only *six thousand years*; that, according to the old traditional Prophecy of the *house of* Elias, the world should stand as many *millenaries* as it was made in *days*; and that therefore, as there were *two thousand years from the creation to* Abraham, *without a written directory of Religion, and two thousand from thence to Christ, under the old œconomy of the law, so there would be two thousand years more under the Messiah.* So that after the militant state of the Christian Church is run out, in the year 2000, it is to enter upon that glorious *sabbatical millenary*, when *saints shall reign on the earth, in a peaceable manner, for a thousand years more.*

And now I hope I have said enough of the *future part of time*, as to the *general idea* which I think the *Revelation* gives of it. But I must proceed one step farther with you, and consider under what *revolution of time* we are at present; that we may thence see what we are to expect.

Now, in order to this performance, I must premise this one thing, *viz.* That the *seven Seals, Trumpets, and Vials*, (in which is contained the order and series of the whole Apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservi-

ent) that I ſay theſe are joined together by the *link* of the *ſeventh ſeal*, doth as it were produce or include the *ſeven trumpets*, and the *ſeventh trumpet* the *ſeven vials* in the ſame manner.

And, 1, as to *the remaining part of this Vial* (ſpeaking of the 4th) I do humbly ſuppoſe that it will come to its higheſt pitch about *an.* 1717, and that it will run out about the year 1794. The reaſons for the firſt conjecture are two. The firſt is, becauſe I find that the *Papal kingdom* got a conſiderable acceſſion to its power upon the *Roman Weſtern Empire's* being deſtroyed *an.* 475, to which the *Heruli* ſucceeded the year following, and the *Oſtro-Goths* afterward. Now if from this remarkable year we begin the calculation of the 1260 years, they lead us down to *A. C.* 1735, which in prophetical account is this very year 1717. The 2d is, becauſe (as I have many years ago obſerved) this year leads us down to a new *centenary revolution*; ſo that there is ground to hope, that about the beginning of another ſuch century things may again alter for the better: for I cannot but hope that ſome new mortification of the *chief ſupporters* of *Antichriſt* will then happen, and perhaps the *French Monarchy* may begin to be conſiderably humbled about that time: that whereas the preſent *French King* takes the *ſun* for his *emblem*, and this for his *motto*, *Nec pluribus impar*, he may at length, or rather his ſucceſſors, and the Monarchy itſelf (at leaſt before the year 1794) be forced to acknowledge, that (in reſpect to neighbouring potentates) he is even *ſingulis impar*.

But as to the *expiration* of this Vial, I do fear it will not be until the year 1794. The reaſon of which conjecture is this, that I find the Pope got a

new foundation of exaltation, when *Juſtinian*, upon his conqueſt of *Italy*, left it in a great meaſure to the *Pope's management*, being willing to eclipſe his own authority to advance that of this haughty *prelate*. Now this being in the year 552; this, by the addition of the 1620 years, reaches down to the year 1811, which, according to prophetical account, is the year 1794. And then I do ſuppoſe the *fourth Vial* will end, and the *fifth* commence by a new mortification of the Papacy, after this Vial has laſted 148 years; which indeed is long in compariſon with the former Vials; but if it be conſidered in relation to the *fourth*, *fifth*, and *ſixth Trumpets*, it is but ſhort, ſeeing the *fourth* laſted 190 years, the *fifth* 302, and the *ſixth* 393.

If any *inquire farther*, whether the *Sun* of the *Popiſh kingdom* is not to be *eclipſed* himſelf at length? I muſt poſitively aſſert he will; elſe this *Vial* were not a *judgement* upon *him* and the *Romiſh party*. But *if yet again* the *queſtion* be, *when* this is to fall out and *how?* I muſt tell you, that I have nothing farther to add to what I have ſaid as to the time. But as to the *manner*, *how this is to be done*, our text does lay a foundation for ſome more diſtinct thoughts. Therefore, in the fourth and laſt place, we may juſtly ſuppoſe, that the *French Monarchy*, after it has *ſcorched others*, will itſelf conſume by doing ſo; its fire, and that which is the fuel that maintains it, waſting inſenſibly, till it be exhauſted at laſt towards the end of THIS CENTURY.

THE

THE

CRY OF A STONE;

OR A RELATION OF

Something ſpoken at Whitehall,

BY ANNA TRAPNEL, *being in the Viſions of God,*

RELATING TO

GOVERNORS, ARMIES, CHURCHES, &c.

Extracted from the original Work, printed 1653.

TWO things are foretold by all the Prophets ſhall be brought to paſs, which ſeal up the propheſies and finiſh the myſterie of God: the Lord's appearing in his glory upon Mount Sion, and the darkning of ſun and moon, that is, the ſhaming, confounding, and caſting out of all wiſdom and power, and whatſoever is but the excellency and glory of man.*

I finding my heart in a very low dead frame, much contention and crookedneſs working in my ſpirit; I aſked of God what was the matter, he

* Preface.

anſwered me thus; I let thee ſee what thou art in thyſelf to keep thee humble, I am about to ſhew thee great things and *viſions* which thou haſt been ignorant of.

Then broke forth a *viſion* as to the *horns*; I ſaw four horns, which were four powers, the firſt was that of the *Biſhops*, that I ſaw was broken in two and thrown aſide; the ſecond horn, more white, had joyned to it an head, endeavouring to get up a mount, and ſuddenly it was puſhed down and broken to pieces; the third horn had many ſplinters joyned to it, like to the ſcales upon the back of a fiſh, and this was preſented to be a *power or a repreſentative* conſiſting of *many men*, having fair pretences of love to all under all forms; this I ſaw broken and ſcattered, that not as much as any *bit* of it was *left*. As to the fourth horn, that was ſhort, but full of variety of colours, ſparkling, red and white; it was ſaid to me, this is different from the three other, becauſe great ſwelling words and great offers of kindneſs ſhould go forth to all people from it, like unto that of *Abſalom*, ſpeaking good words to the people in the gate to draw them from the honeſt David.

But it is not now as it was in times paſt, that a *kingly progeny* ſhould *reigne*, for that was but for a time, and then after they ſhould be *judged*, *deſtroyed*, and *taken off*, and be *no more*, and then ſhall the kingdome of the Lord Jeſus come forth, and all the kingdomes of man throwne downe before it.*

* This laſt paſſage correſponds to a degree of exactneſs with Chriſtopher Love. See his Prophecy.

THE

KNOWLEDGE OF THE TIMES;

OR

HOW LONG IT SHALL BE

UNTIL THE

END OF WONDERS.

By JOHN TILLINGHAST, a Servant of JESUS CHRIST.

From the original, printed 1654.

IT is a moſt certain truth, that every prophecy left us in the Word of God hath in itſelf ſufficient characters to lead us, by comparing the characters of it with the minde of God in other prophecies, to the knowledge of the ſubſtance of that truth that is in it held forth; for otherwiſe the Word ſhould be imperfect, and not able to expound itſelf.

For an example, I ſhall pitch upon *Daniel's little horn*, which is one of the moſt famous *prophecies* in all the ſcripture.

That

That *the kingdom of the little horn muſt be in the latter days*; the reaſon is, *becauſe the extreme and utmoſt part of* Nebuchadnezzar's *great image, viz. the feet and toes*, Dan. ii. 41, 42, 43. *are the ſame with the little horn*, chap. vii.

To whoſe kingdom this phraſe is moſt properly appliable, the Apoſtle's uſe of the ſame phraſe, 1 *Tim.* iv. 1, 2, 3. doth clearly teach us, that *this kingdom of the little horn muſt neceſſarily appertain to the* Roman *monarchy*.

That it cannot be any power diſtinct from, and ſucceeding the *Roman* monarchy, is alſo clear,

1. Becauſe no place in *Daniel*, or elſewhere, doth ſo much as once countenance any ſuch opinion as this, viz. *That there ſhould be any wordly government ſucceeding the* Roman *monarchy*. Nay, let me ſay, the ſcripture is clear againſt ſuch a notion, for it is manifeſt, *Dan.* vii. 12, 13, 14. *Revel.* xix. 11, 12. compared with verſ. 19, 20. That the deſtruction of the Beaſt, (*i. e.* the *Roman* monarchy as under Antichriſt.)

2. Becauſe the beaſt is ſlain, his body deſtroyed, and given to the burning flame; and that for the blaſphemies of the *little horn*, Dan. vii. 11. This beaſt (I ſay) can be no other but the fourth and laſt beaſt, verſ. 7. which beaſt is the *Roman* monarchy.

Hence I gather, *That the government of the little horn cannot be a government diſtinct from the* Roman *monarchy*, a thing the *Roman* monarchy has nothing to do with; for then, why is the *Roman* monarchy puniſhed for the blaſphemies of the *little horn?*

Thus much for the character of the little horn.

I ſhall in the concluſion add this word, That as

the foregoing characters agree to none so fitly as the *Romish* Antichrist (to whom as these, so all the characters besides them in *Daniel*, will most aptly accord) so in case the *Romish* Antichrist be not the *little horn*, it will necessarily follow, that we have nothing left us from first to last in this prophecy that concerns Antichrist's rage against the saints and holy city, his tyranny over, and oppression of the nations, which now hath continued, in such manner, as the like was never before it.

1. In *respect of a new kind of power bearing rule all this time*, the like to which was never found in any of the preceding monarchies, no not in the world before.

2. In *respect of a new kind of idolatry*, worshiping a breaden god, saints, reliques of saints, &c. an idolatry never heard of in the world before.

3. In *respect of a new kind of tyranny*, tyrannizing over the conscience, and forcing it, making merchandize of the souls of men, *Revel.* xviii. 12, 13.

4. In *respect of a new kind of oppression*; oppressing the people, robbing them of their wealth and substance, by craft, &c.

I say, that a time having such *noted characters* upon it, as never had time in the world before, should by the Holy Ghost (whilst less things are observed) be wholly buried in silence, cannot be thought.

The sum of all is, *That as those characters of truth left us in the naked letter of the text, are the most certain rule to go by, to finde the minde of the Holy Ghost in prophecies; so, walking by that rule*, Daniel's *little horn is, and can be no other, but the whole body of the* ROMISH ANTICHRIST.

EXTRACTS

EXTRACTS

FROM

LORD CHESTERFIELD's

LETTERS.

LETTER CCCIV.

London, Dec. 25, 1753.

THE firſt ſquabble in Europe, that I foreſee, will be about the *Crown of Poland.*

Wherever you are, inform yourſelf minutely of, and attend particularly to, the affairs of France; they grow ſerious, and in my opinion will grow more and more ſo every day. The King is deſpiſed, and I do not wonder at it; but he has brought it about, to be hated at the ſame time, which ſeldom happens to the ſame man. His miniſters are known to be as diſunited as incapable: he heſitates between the Church and the Parliaments, like the Aſs in the Fable, that ſtarved between two hampers of hay; jealous of the Parliaments, who would ſupport his authority; and a devoted bigot to the Church, who would deſtroy it. The people are poor, conſequently diſcontented,

tented: thoſe who have religion are divided in their notions of it; which is ſaying, that they hate one another. The Clergy never do forgive; much leſs will they forgive the Parliament: the Parliament never will forgive them. The army muſt without doubt take, in their own minds at leaſt, different parts in all theſe diſputes, which upon occaſion would break out. Armies, though always the ſupporters and tools of abſolute power for the time being, are always the deſtroyers of it too; by frequently changing the hands in which they think proper to lodge it. This was the caſe of the Prætorian bands, who depoſed and murdered the monſters they had raiſed to oppreſs mankind. The Janiſſaries in Turkey, and the regiments of guards in Ruſſia, do the ſame now. The *French nation reaſons freely*, which they never did before, upon matters of *religion* and *government*, and begin to be *ſpregiudicati*; the officers do ſo too; in ſhort, all the ſymptoms, which I have ever met with in hiſtory, previous to great changes and *revolutions in government*, now exiſt, and daily increaſe in France.

LETTER CCLXXVI.

London, April 13. *O. S.* 1752.

THEY tell the King (ſpeaking of France) very reſpectfully, that in a certain caſe, *which they ſhould think it criminal to ſuppoſe*, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none

but him for his actions, will either think or do, upon these symptoms of *reason* and *good sense* which seem to be breaking out all over *France*; but this I *foresee*, that before the *end of this century*, the trade of both *King* and *Priest* will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, *qu'il y a un germe de raison qui commence à se développer en France*. A *développement* that must prove fatal to *Regal and Papal pretensions*. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith on both could only be founded, is once removed, *God's Vicegerent* (meaning the King) and *Christ's Vicar* (or Clergy) will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to *reason and truth*.

THE

THE FOLLOWING

REMARKABLE PROPHECIES

ARE TAKEN FROM THE

W O R K

OF

MICHAEL NOSTRADAMUS,

The Celebrated Phyſician to Henry II. King of France,

And were firſt publiſhed in the year 1555, and republiſhed, with a Tranſlation and Annotations, in London, 1672.

CENTURY I.

LXX.

French.

PLUYE, Faim, Guerre en *Perſe* non ceſſée,
La foy trop grande trahira le Monarque ;
Par la finie en *Gaule* commencée,
Secret augure pour a un eſtre parque.

Engliſh.

The Rain, Famine, War, in Perſia *being not ceaſed,*
Too great credulity ſhall betray the Monarque ;
Being ended there, it ſhall begin in France,
A ſecret omen to one that he ſhall die.

Annot. The meaning of the two firſt verſes is, that while the rain, famine, and war ſhall be in *Perſia*, a monarque ſhall be betrayed by his credulity. The third verſe ſignifieth that this rain, famine, and war being ended in *Perſia*, it ſhall begin in *France*. And the fourth verſe that this ſhall be an omen to a great perſon of his approaching death.*

LXXII.

French.

Du tout *Marſeille* des habitans changée,
Courſe & pourſuite juſques pres de *Lion*,
Narbon, *Tholoze*, par *Bourdeaux* outragée,
Tuez, Captifs preſque d'un Milion.

Engliſh.

Marſeille *ſhall wholly change her inhabitants*;
Theſe ſhall run and be purſued as far as Lion,
Marbon, Tholoze *ſhall wrong* Bourdeaux,
There ſhall be killed and taken priſoners almoſt a million.

Annot. *Marſeilles* is a ſea town in *Provence*, *Narbon* and *Tholoze* are cities of *Languedoc*, and *Bourdeaux* is the chief town in *Gaſcony*; the reſt is eaſie to be underſtood.

* Whoever looks back to the late war in *India*, will ſee the full force and truth of the above.

CENTURY

CENTURY III.

XLIX.

French.

Regne *Gaulois* tu ſeras bien changé,
En lieu eſtrange eſt tranſlaté l'Empire,
En autre Mœurs & Lois ſeras rangé,
Rouan & *Chartres* te feront bien du pire.

Engliſh.

French Kingdom *thou ſhalt be much changed,*
The Empire is tranſlated in another place,
Thou ſhalt be put into other Manners *and* Laws,
Rouan *and* Chartres *ſhall do the worſe they can to thee.*

Annot. Rouan is the chief city of the Province of *Normandie*, and *Chartres* the chief city of that of *Beauſſe*.

CENTURY IX.

LII.

French.

La paix ſapproche d'un coſté & la guerre,
Oncques ne fut la pourſuite ſi grande,
Plaindre homme & femmene ſang Innocent par Terre,
Et ce fera de *France* a toute bande.

Engliſh.

Peace is coming on one ſide, and war on the other,
There was never ſo great a purſuing,
Man, woman ſhall bemoan, innocent blood ſhall be ſpilt,
It ſhall be in France *on all ſides.*

CENTURY XII.

LXXI.

French.

Fleuves, Rivieres, de mal ſeront obſtacles,
La vielle flame d'ire non appaiſée,
Courir en *France*, cecy come d'Oracles,
Maiſons, Manoirs, Palais, ſecte raſée.

Engliſh.

Brooks and Rivers ſhall be a ſtopping to evil,
The old flame of anger being not yet ceaſed,
Shall run through France, *take this as an oracle,*
Houſes, Mannors, Palaces, Sects, *ſhall be raced.*

SWIFT Time ſpreads on, brings ſuch a Fate with it,
To which proud France's Grandeur muſt ſubmit;
The Pope, Prieſts, Maſſes, and their Gods of Wood,
Their Idol Temples too wherein they ſtood,
With all that hated Pageantry, ſhall come,
By God's juſt Judgement, to eternal Doom.

EXTRACTED FROM

WILLIAM LILLY's WORKS, 1645.

THE ſtar in *Caſſiopeia*, 1572, thoſe many apparitions of comets ſince thoſe unaccuſtomed ſights in the air, greater and leſſer conjunctions of the planets in the Fiery Trygon, multitude of eclipſes both ſolar and lunar, are ſad meſſengers of the *downfall of one*, nay, I ſay of many families of *Europe*.

Yet if my ſearch into the moſt ſecret cabinet of aſtrologie doth not delude my impartiall judgement, my more ſerious conceptions tell me, there's a man, or a family in *Europe*, is not far from attaining an exceſſe in dominion and ſoveraignty. The time of this man's growth, or families, to ſuch an height, draws on and neer; the time is not menſurable in dayes, or months, nor in *centuries of yeers* (this was predicted 1644;) the *unnaturall war* of every countrey helps forward, and prepares the matter, while the good man (if he be born) ſleeps quietly until that angel, appointed his guardian, excite him in a moment to rouze up his meditating thoughts, and to convert conſultation into action.

As the ſtate of *France*, &c. now ſtands, how incredible

credible and improbable a thing do I ſpeak of, or ſhould do, if I ſhould deliver, that a man not yet in action ſhould turn the fate of thoſe kingdoms in a moment.

I may be derided for predicting ſo much. Haſt thou the ſame degrees aſcending on the cuſp of the ſeventh? (ſpeaking aſtrologically) Art thou a *King?* thou ſhalt have war unlook't for, enemies without number, *domeſtick and forreign*, ſhall *invade thee*; look to be plunged to purpoſe, and to ſuffer diſcontent without period; thoſe as dear unto thee as thy *wife* in thy boſom ſhall betray thee by indirect counſels.

Haſt thou the ſaid degree upon the cuſp of the fourth houſe? Art thou Emperour of *Conſtantinople?* Thy father left thee more kingdoms then thou ſhalt leave thy ſon: loſe part of thy dominions, I deſire thee; the Fates will have it ſo. Art thou of the noble *Auſtrian* family? or art thou King of *England*, *France*, *Spain*, or *Denmark?* Be all or any of you aſſured to have a ſhare in theſe calamities; a part or parcell, an arm or a branch of your kingdoms will be lopt off from you.

The Courts of all Princes ſhall be ſtricken dead with fear, horrour, and amazement; Privy Counſellours ſhall be trampled down like dirt under our feet.

Here's many old laws and cuſtoms to be abrogated; here's many ancient families to be deprived of their inheritances; here's erection of new cuſtoms, laws, perhaps a *new Government*; here's nation againſt nation, as much plundering at ſea as at land; here's one would riſe to be greater then his forefathers; ambition deludes him, and *death* deprives him of all *monarchicall intents.*

PREDICTIONS

OF

Mr. CHRISTOPHER LOVE.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time?—No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

"There are many in London at this very day who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against whom I now witness) and Christ in his never-

failing word has promifed to deny all fuch before his father and the holy angels. This is the time to difcern between him that ferveth God and him that ferveth him not. They formerly were my familiar acquaintance, in fellowfhip and fweet converfe. I fent this day to have a few words with them here in the prifon, but they would not come; for their countenance is fallen, their confciences wounded—they cannot look me in the face, becaufe I knew of their refolution, and was a witnefs to their perjuration.—But, ah! how will they look the bleffed Jefus in the face in the morning of the refurrection! what anfwer or excufe will they have for what they have done! O foolifh people! who think to efcape the crofs and come to the crown! I tell you, nay; you muft all fuffer perfecution who follow the Lamb; we muft be hated of all nations for Chrift's fake; we muft come through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the fouls that were flain for the teftimony of Jefus are placed under the altar? Happy, happy are thofe men at this day, and ever happy fhall be, who fuffer for Chrift's fake in a right and charitable way —through love to his caufe, and honefty of heart; not through pride and hypocrify, without the root of the matter, to have it faid they died martyrs; thefe are they who will mifs their mark; and thofe who denied the call and looked back fhall never have the honour to find it. I am now pointed out by many to be in a deftitute and forlorn condition; but I would not exchange my ftate, no, not for all the glory that's on the earth: I find my Redeemer's love ftronger in my bonds than ever I did in the

days of my liberty; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit, as ever bottle was filled with new wine. I am ready to cry out, The Spirit of the Lord God is upon me; I will not take upon me to prophesy; nevertheless the Spirit of the Lord causeth me to utter:—This usurped authority, now in the hands of Cromwell, shall shortly be at an end; England shall be blessed with meek kings and mild governments; powerful preachers and dull hearers; good sermons to them will be as music to a sleepy man; they shall hear, but not understand, nor lay the word to heart, to practise it in their lives, to walk by it. O England! thou shalt wax old in wickedness; thy sins abound like those of Sodom: thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you, as the chaff is sifted from amongst the wheat; for out of thee, O England! shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lanthorn to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted, for the short work spoken of by the apostle, which the Lord is to make upon the earth, in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel,

which the Spirit of the Lord led me into; for the Lord will reveal it to ſome of his own ere that time come; for the nearer the time is, the ſeals ſhall be taken away, and more and more ſhall be revealed to God's people; for the Lord doth nothing without he reveals it, by his Spirit, to his ſervants the prophets: he deſtroyed not the old world without the knowledge of Noah—he did not overthrow Sodom and Gomorrah without the knowledge of Abraham. I do not mean now that any new prophet ſhall ariſe; but the Lord by his Spirit ſhall cauſe knowledge to abound among his people, whereby the old prophecies ſhall be clearly and perfectly underſtood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and tranſlated out of the Hebrew language, as it is written on Seth's pillar in Damaſcus, which pillar is ſaid to have ſtood ſince before the flood, and was built by Seth, Adam's ſon, and written by Enoch the prophet; as likewiſe the holy precepts, whereby the patriarch walked before the law was given to Moſes, which were alſo engraven on the ſaid pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on braſs and copper; but the alteration of the date makes them to ſtagger at it, not knowing that the dates were to be altered by the birth of Chriſt. Firſt, this prophecy is entitled, A ſhort work of the Lord's, in the latter age of the world. Great earthquakes and commotions, by the ſea and land, ſhall come in the year of God 1779. Great wars in Germany and America in 1780. The deſtruction of popery, or Babylon's fall, in the year

1790.

1790. God will be known by many in 1795. This will produce a great man. The ſtars will wander, and the moon turn as blood, in the year 1800. Africa, Aſia, and America, will tremble in 1803. A great earthquake over all the world in 1805. God will be univerſally known by all: then a general reformation and peace for ever, when the people ſhall learn war no more. Happy is the man that liveth to ſee this day!"

THE

PROPHECY

OF

JOHN LACY,

In his WARNINGS published in London in the year 1707.

THE Spirit of God seems now performing great wonders in all nations, in order to bring about the work of reformation; wherein I could make it appear very plain, by a numerous train of deductions, that several scripture prophecies are at this time fulfilling in the world, tending to the overthrow and destruction of *Antichrist*, and for the liberties of mankind; tidings out of the East and out of the North shall trouble him, (saith *Daniel*, chap. xi. ver. 44, 45,) yet he shall come to his end, and none shall help him. The following remarkable prophecy is fulfilling at or near these times, as delivered long ago by *Johannes Amatus*, in his Prophetical Pleiades, which runs thus: "I foresee (says he) great wars and combats, with extra-

extraordinary ſhedding of blood, occaſioned by the civil diſcords of the great men of the kingdoms; I do ſee wars, the fury whereof ſhall laſt ſome time; provinces diveſted of their people, and many ſtrong holds and noble houſes ſhall be ruinated; and the cities ſhall be forſaken of their inhabitants, and in divers places the ground ſhall lie untilled. There ſhall be a great ſlaughter of the people, and many chief perſons ſhall be brought to ruin; and there ſhall be nothing but deceit and fraud amongſt them, whereupon ſhall enſue the aforeſaid great commotions among the kingdoms and people of the world. There ſhall be likewiſe great mutations and changes; the right hand of the world ſhall fear the left, and the North ſhall prevail againſt the South.

" The Lord will deſtroy thoſe *images* which thou haſt ſet up for *thyſelf* (ſpeaking of Louis the Fourteenth) and all thy *ſtatues*—the courtiers of France—and all the court of France. *Verſailles*, which thou haſt raiſed for thy luſt and grandeur, ſhall be thrown to the ground. *Paris* (that imperial city) ſhall be convulſed; the Royal Family ſhall be dreadfully afflicted, and thy iniquities ſhall be avenged on thy *grand-children*. *Lyons*, I ſhall ſcourge thee—thou, *Toulouſe*, ſhalt be reduced to aſhes; and thou, *Bourdeaux*, though favoured, ſhalt not be without chaſtening."—John Lacy ends his prophecy with theſe words: " Thus ſhall *England* be leſs *viſited* with my judgements than *France*."

PROPHECY

OF THE

FRENCH REVOLUTION.

FROM A PUBLICATION BY

THE LATE Mr. PETER JURIEU,

IN 1687.

REV. xi. 13.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.

NOW what is this *tenth part of the city* which shall *fall?* In my opinion, we cannot doubt that it is *France.* This kingdom is the most considerable *part* or piece of the *ten horns*, or states, which once made up the great *Babylonian city: it fell*; this does not signify that the *French Monarchy* shall

ſhall be *ruined*; it may be humbled; but in all appearance, Providence does deſign a great elevation for her afterwards. 'Tis highly probable, that God will not let go unpuniſhed the horrid outrages which it acts at this day. Afterwards, it muſt build its greatneſs upon the ruins of the *papal empire*, and enrich itſelf with the ſpoils of thoſe who ſhall take part with the *papacy*. They who at this day *perſecute* the *proteſtants*, know not whither God is leading them: this is not the way by which he will lead *France* to the height of glory. If ſhe comes thither, 'tis becauſe ſhe ſhall ſhortly change her road. Her greatening will be no damage to *proteſtant ſtates*; on the contrary, the *proteſtant ſtates* ſhall be enriched with the ſpoils of others; and be ſtrengthened by the *fall of Antichriſt's empire*. This *tenth* part of the *city* ſhall *fall*, with reſpect to the *papacy*; it ſhall break with *Rome* and the *Roman religion*. One thing is certain, that the *Babylonian empire* ſhall periſh through the refuſal of obedience by the *ten kings*, who had given their power to the *beaſt*. The thing is already come to paſs in part. The kingdoms of *Sweden*, *Denmark*, *England*, and ſeveral *ſovereign ſtates in Germany*, have withdrawn themſelves from the *juriſdiction* of the *Pope*. *They have ſpoiled the harlot* of her riches. *They have eaten her fleſh*, *i. e.* ſeized on her *benefices* and *revenues* which ſhe had in their *countries*. This muſt go on, and be finiſhed as it is begun. The *kings* who yet remain under the *empire of Rome* muſt break with her, leave her ſolitary and deſolate.

But who muſt begin this *laſt revolt*? 'Tis moſt probable that *France* ſhall; not *Spain*, which as yet is plunged in *ſuperſtition*, and is as much under the

the *tyranny* of the *clergy* as ever. Not the *Emperor*, who in *temporals* is subject to the *Pope*, and permits that in his *ſtates* the *Archbiſhop of Strigonium* ſhould teach that the *Pope* can *take* away the *Imperial* crown from him. It cannot be any country but *France*, which a long time ago hath begun to *ſhake off the yoke of Rome*, 'Tis well known how *ſolemnly* and openly *avar* hath been declared againſt the *Pope*, by a *declaration* of the *king* (ratified in all the *parliaments*) by the deciſions of the *aſſembly* of the *French clergy*, by a *diſputation* againſt the *authority* of the *Pope*, managed in the *Sorbon*, ſolemnly, and by order of the *court*. And to heighten the affront, the *theſes* were poſted up, even upon the *gates* of his *nuncio*. Nothing of this kind had hitherto happened, at leaſt in a time of peace, and unleſs the *Pope* had given occaſion by his inſolences.

Beſides this, *ſuperſtition* and *idolatry* loſe their credit much in *France*.—There is a ſecret *party*, though well enough known, which greatly deſpiſeth the popular *devotions*, *images*, worſhip of *ſaints*, and is convinced that theſe are *human inventions*; God is beforehand preparing for this great work.

To this it may be objected, that for the laſt hundred and fifty *years*, the *Pope's empire* hath not been made up of *ten kings*, becauſe the *kings* of *England*, *Sweden*, *Denmark*, &c. have thrown off his government, and conſequently *France* is not at this day the *tenth* part of the *Babylonian empire*; for 'tis *more* than a *tenth* part of it. But this is no difficulty; for we muſt know, that things retain the *names* which they bore in their original (without regarding the alterations which time does bring along.)

along.) Though, at this day, there are not *ten kingdoms* under the *Babylonian empire*, it is notwithſtanding certain, that each *kingdom* was called, and ought to be called in this prophecy the *tenth* part; becauſe the prophet having deſcribed this *empire* in its beginning by its *ten horns*, or *ten kings*, it is neceſſary for our clear underſtanding, that every one of theſe *ten kings*, and *kingdoms*, ſhould be called *one* of the *ten kings*, or of the *ten kingdoms*, with reſpect to the original conſtitution of the *Antichriſtian empire*.

Seeing the *tenth part* of the *city* that muſt *fall* is *France*, this gives me ſome hopes, that the *death* of the *two witneſſes* hath a particular relation to *this kingdom*. It is the *ſtreet* or place of *this city*, *i. e.* the moſt fair and eminent *part* of it. The *witneſſes* muſt remain dead upon *this ſtreet*, and upon it they muſt be raiſed again. And as the *death* of the *witneſſes* and their *reſurrection* have a relation to the *kingdom of France*, it may well fall out, that we may not be far diſtant from the *time* of the *reſurrection* of the *witneſſes*, ſeeing the three *years* and a half of their *death* are either begun, or will begin ſhortly.

And in the earthquake were ſlain ſeven thouſand; in the *Greek* it is *ſeven thouſand names of men*, and not ſeven thouſand men. I confeſs that this ſeems ſomewhat myſterious: in other places we find not this phraſe, *names of men*, but ſimply for *men*. Perhaps there is here a figure of grammar, called *hypallage caſus*, ſo that *names of men* are put for *men of name*, *i. e.* of raiſed and conſiderable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to ſay, that *here* theſe words, *names of men*, muſt be taken

in

in their natural ſignification, and do intimate that the total *Reformation of France* ſhall not be made with bloodſhed, nothing ſhall be deſtroyed but *names*; ſuch as are the names of *Monks*, of *Carmelites*, of *Auguſtines*, of *Dominicans*, of *Jacobins*, of *Franciſcans*, *Capuchins*, *Jeſuits*, *Minimes*, and an infinite company of others, whoſe number it is not eaſy to define, and which the Holy Ghoſt denotes by the number *ſeven*, which is the number of perfection, to ſignify that the orders of *Monks* and *Nuns* ſhall periſh for ever. This is an *inſtitution* ſo degenerated from its firſt original, that it is become the arm of *Antichriſt*. Theſe orders cannot periſh one without another.

Theſe *great events* deſerve to be diſtinguiſhed from all others; for they have changed, or ſhall change, THE WHOLE FACE OF THE WORLD.

CORPSE CANDLES

IN

WALES.

PART OF A LETTER TO MR. BAXTER.

SIR,

I AM to give you the beſt ſatisfaction I can touching thoſe fiery apparitions, (Corpſe Candles) which do, as it were, mark out the way for corpſes to their κοιμητηριον, and ſometimes before the parties themſelves fall ſick, and ſometimes in their ſickneſs. I could never hear in England of theſe, they are common in theſe three counties,

viz.

viz. Cardigan, Carmarthen, and Pembroke, and, as I hear, in some other parts of Wales.

These φαντάσματα in our language we call Canhwyllan Cyrph, *i. e.* Corpse Candles; and candles we call them, not that we see any thing besides the light, but because that light doth as much resemble a material candle-light as eggs do eggs, saving, that in their journey these candles be *modo apparentes, modo disparentes*, especially, when one comes near them; and if one come in the way against them, unto whom they vanish, but presently appear behind and hold on their course. If it be a little candle, pale or blueish, then follow the corpse either of an abortive or some infant: if a big one, then the corpse of some one come to age: if there be seen two or three, or more, some big, some small, together, then so many and such corpses together. If two candles come from divers places, and be seen to meet, the corpses will the like; if any of these candles are seen to turn, sometimes a little out of the way or path that leadeth to the church, the following corpse will be forced to turn in that very place, for the avoiding some dirty lane or plash, &c.— Now let us fall to evidence. Being about the age of fifteen, dwelling at Llanylar, late at night, some neighbour saw one of these candles hovering up and down along the river bank, until they were weary in beholding it, at last they left it so, and went to bed. A few weeks after came a proper damsel from Montgomeryshire to see her friends, who dwelt on the other side of that river Istwith, and thought to ford the river at that very place where the light was seen; being dissuaded by some lookers-on, (some, it is most likely, of those that saw

ſaw the light) not to adventure on the water, which was high by reaſon of a flood, ſhe walked up and down along the river bank, even where, and even as the aforeſaid candle did, waiting for the falling of the water; which at laſt ſhe took, but too ſoon for her, for ſhe was drowned. Of late my ſexton's wife, an aged, underſtanding woman, ſaw, from her bed, a little blueiſh candle on her table-end; within two or three days after came a fellow inquiring for her huſband, and taking ſomething from under his cloak, clapped it down upon the table's end—it was a dead-born child.

Another time, the ſame woman ſaw ſuch another candle upon the end of the ſame table; within a few days after, a weak child, newly chriſtened by me, was brought to the ſexton's houſe, where preſently he died; and when the ſexton's wife, who was then abroad, came home, ſhe found the child on the other end of the table where ſhe had ſeen the candle.

Some thirty or forty years ſince, my wife's ſiſter being nurſe to Baronet Rudd's three eldeſt children, and (the Lady miſtreſs being dead) the Lady comptroller of the houſe going late into the chamber where the maid ſervants lay, ſaw no leſs than five of thoſe lights together. It happened a while after, that the chamber being newly plaiſtered, and a grate of coal-fire therein kindled to haſten the drying of the plaiſter, that five of the maid-ſervants went to bed, as they were wont, (but as it fell out) too ſoon; for in the morning they were all dead, being ſuffocated in their ſleep with the ſteam of the new-tempered lime and coal. This was at Langaten, in Carmarthenſhire.——*Jo. Davis.*

To

To this account of Mr. Davis I will ſubjoin what my worthy friend and neighbour, Randal Caldicot, D. D. hath affirmed to me many years ſince, viz. When any Chriſtian is drowned in the River Dee, there will appear over the water where the corpſe is, a light, by which means they do find the body; and it is therefore called the Holy Dee. The doctor's father was Mr. Caldicot, of Caldicot, in Cheſhire, which lies on the river.

FINIS.

NIXON's
CHESHIRE PROPHECY,

AT LARGE;

PUBLISHED FROM LADY COWPER'S

CORRECT COPY,

In the Reign of Queen Anne;

WITH

HISTORICAL AND POLITICAL

REMARKS;

AND

SEVERAL INSTANCES

WHEREIN IT HAS BEEN FULFILLED.

ALSO

HIS LIFE.

By JOHN OLDMIXON, Esq.

INTRODUCTION.

THIS remarkable Prophecy has been carefully reviſed, corrected, and improved; alſo ſome account given of our author, Robert Nixon, who was but a kind of ideot, and uſed to be employed in following the plough. He had lived in ſome farmer's families, and was their drudge and their jeſt.

At laſt, Thomas Cholmondeley, of Vale-Royal, Eſq. took him into his houſe, and he lived there when he compoſed this Prophecy, which he delivered with as much gravity and ſolemnity as if he had been an oracle; and it was obſerved, though the fool was a driveler, and could not ſpeak common ſenſe when he was uninſpired, yet in the delivery of his prophecies he ſpoke plainly and ſenſibly; how truly will be ſeen in the following pages.

As to the credit of this Prophecy, I dare ſay it is as well atteſted as any of Noſtradamus's or Merlin's, and come to paſs as well as the beſt of 'Squire Bickerſtaff's. It is plain enough that great men have in all ages had recourſe to prophecy as well as the vulgar. I would not have all grave perſons deſpiſe the inſpirations of Nixon. The late French King gave audience to an inſpired farrier, and rewarded him with an hundred piſtoles for his prophetical intelligence; though, by what I can learn, he did not come near our Nixon for gifts.

The ſimplicity, the circumſtances, and hiſtory, of the Cheſhire Prophecy, are ſo remarkable, that I hope the public will be as much delighted as I was myſelf.

By the way, this is not a prophecy of to-day; it is as old as the Powder-plot, and the ſtory will make it appear, that there is as little impoſture in it as the Jacobites pretend there is in the perſon it ſeems to have an eye to: but whether they are both impoſtures alike or not, I leave to the reader to determine.

J. OLDMIXON.

THE PROPHECY.

IN the reign of King James the Firſt, there lived a man, generally reputed a fool, whoſe name was Nixon. One day when he returned home from ploughing in the field, he laid the things down which he had in his hands, and continuing for ſome time in a ſeemingly deep and thoughtful meditation, at length he pronounced in a loud voice, Now I will propheſy; and ſpoke as follows:

When a Raven ſhall build in a Stone Lion's mouth on the top of a Church in Cheſhire, then a King of England ſhall be driven out of his kingdom, and never return more.

When an Eagle ſhall ſit on the top of the houſe, then an heir ſhall be born to the Cholmondeley's family; and this heir ſhall live to ſee England invaded by foreigners, who ſhall proceed ſo far as a town in Cheſhire; but a Miller, named Peter, ſhall be born with two heels on one foot, and at that time living in a mill of Mr. Cholmondeley's, he ſhall be inſtrumental in delivering the nation.

The perſon who then governs the nation will be in great trouble, and ſkulk about: The invading King ſhall be killed, laid acroſs a horſe's back like a calf, and led in triumph. The miller, having been inſtrumental in it, ſhall bring forth the perſon that then governs the kingdom, and be knighted for what he has done; and after that England ſhall ſee happy days. A young new ſet of men ſhall come, who ſhall proſper, and make a flouriſhing Church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's ſhall fall;—if it falls downwards, the Church ſhall be oppreſſed, and riſe no more; but if upwards, next the riſing hill on the ſide of it, then it ſhall flouriſh again. Under this wall ſhall be found the bones of a Britiſh King.

A pond ſhall run with blood three days, and the Croſs-ſtone Pillar in the Foreſt ſink ſo low into the ground, that a crow from the top of it ſhall drink of the beſt blood in England.

A boy ſhall be born with three thumbs, and ſhall hold three king's horſes, while England ſhall be three times won and loſt in one day.

The original may be ſeen in ſeveral families in Cheſhire, and in particular in the hands of Mr. Egerton, of Oulton, with many other remarkables; as, that Pecferton windmill ſhould be removed to Ludditon Hill; that horſes ſaddled ſhould run about till their girts rotted away. But this is ſufficient to prove Nixon as great a prophet as Partridge; and we ſhall give other proofs of it before we have done.

I know your prophets are generally for Raw-head and Bloody-bones, and therefore do not mind it much; or I might add, that Oulton Mill ſhall be driven with blood inſtead of water. But theſe Soothſayers are great Butchers, and every Hall is with them a Slaughter-houſe.

Now, as for authorities to prove this Prophecy to be genuine, and how it has been hitherto accompliſhed, I might refer myſelf to the whole county of Cheſter, where it is in every one's mouth, and has been for theſe forty years. As much as I have of the manuſcript was ſent me by a perſon of ſenſe and veracity, and as little diſpoſed to believe viſions as any body. For my own part I build nothing on this or any other Prophecy; only there is ſomething ſo very odd in the ſtory, and ſo pat in the wording of it, that I cannot help giving it as I found it. The family of the Cholmondeleys is very ancient, in this county, and takes its name from a place ſo called near Nantwich. There are alſo Cholmton and Cholmondeſton; but the ſeat of that branch of the family which kept our Prophet Nixon, is at Vale-Royal, on the river Weaver, in Delamere

mere foreſt. It was formerly an abbey, founded by Edward I. and came to the Cholmondeleys from the famous family of the Holcrofts. When Nixon propheſied, this family was near being extinct, the heir having married Sir Walter St. John's daughter, a lady not eſteemed very young, who, notwithſtanding, being with child, fell in labour, and continued ſo for ſome days. (During which time an Eagle ſat upon the houſe-top, and flew away when ſhe was delivered, which proved to be a ſon.)

A Raven is alſo known to have built in a Stone Lion's mouth, in the ſteeple of the Church of Over, in the foreſt of Delamere. Not long before the abdication of King James, the wall ſpoken of fell down, and fell upwards, and in removing the rubbiſh, were found the bones of a man of more than ordinary ſize. A pond, at the ſame time ran with water that had a reddiſh tincture, and was never known to have done ſo before or ſince.

Headleſs Croſs, in the Foreſt, which, in the memory of man, was ſeveral feet high, is now ſunk within half a foot of the ground.

In the pariſh of Budworth, a boy was born with three thumbs; he had alſo two heels on one foot.—Lady Egerton, wiſhing well to another reſtoration, often inſtigated her huſband to turn Peter, the miller of Neginſhire mills, out of the mill; but he looked upon it as a whimſy, and ſo permitted Peter ſtill to continue there, in hopes of becoming as good a knight as Sir Philip, his landlord, was.

Of this Peter I have been told, that the Lady Nardiff, of Chelſea, and the Lady St. John, of Batterſea, have often been heard to talk, and that they both aſſerted the truth of our Prophecy, and its accompliſhment, with particulars that are more extraordinary than any I have yet mentioned. The noiſe of Nixon's predictions reaching the ears of King James the Firſt,

he would needs ſee this fool, who cried and made ado that he might not go to Court; and the reaſon that he gave was, That he ſhould be ſtarved.

(A very whimſical fancy of his: Courts are not places where people uſe to ſtarve in, when they once come there, whatever they did before.) The King being informed of Nixon's refuſing to come, ſaid he would take particular care that he ſhould not be ſtarved, and ordered him to be brought up. Nixon cried out. He was ſent for again, and ſoon after the meſſenger arrived, who brought him up from Cheſhire.

How, or whether he propheſied to his Majeſty, no body can tell; but he is not the firſt fool that has made a good Court Prophet.

That Nixon might be well provided for, it was ordered that he ſhould be kept in the kitchen, where he grew ſo troubleſome in licking and picking the meat, that the cooks locked him up in a hole, and the King going on a ſudden from Hampton Court to London, they forgot the fool in the hurry, and he was really ſtarved to death.

There are a great many paſſages of this Fool Prophet's life and ſayings tranſmitted by tradition from father to ſon in this county palatine; as, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he gored an ox ſo cruelly, that one of the ploughmen threatened to beat him for abuſing his maſter's beaſt. Nixon ſaid, My maſter's beaſt will not be his three days. A life in an eſtate dropping in that time, the Lord of the manor took the ſame ox for an herriot. This account, as whimſical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late biſhop of Ely, then Chaplain to Sir Walter St. John; and that Lady had the following farther particulars relating to this Prophecy, and the fulfilling of many parts of it, from Mrs. Chute, ſiſter of Mrs. Cholmondeley, of Vale-Royal.

Royal; who affirmed, That a multitude of people gathering together to see the eagle before-mentioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Prophecy is fulfilled, and we shall have a foreign king. She declared, that she read over the Prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered, that King James II. was plainly pointed at, and that it was foretold he should endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the eagle, of which Nixon prophesied, perched in one of the windows all the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it perched on the edge of a great bow window, which had a large border on the outside, and that she and many others opened the window to try to scare it away, but it would not stir till Mrs. Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed farther to the Lady Cowper, that the falling of the garden wall was a thing not to be questioned, it being in so many people's memory: that it was foretold, that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his king and his country: that the miller mentioned is alive, and expects to be knighted, and is in the very mill that is foretold: that he should kill two invaders who would come in, the one from the West, and the other from the North: that he from the North should bring with him of all nations; Swedes, Danes, Germans, and Dutch; and that in the folds of his garments he should bring fire and famine, plague and murder: that many great battles should be fought in England,

one upon London-bridge, which would be ſo bloody, that people would ride in London ſtreets up to their horſes bellies in blood; that ſeveral other battles ſhould be fought up and down moſt parts in Cheſhire; and that the laſt that ever would be fought in England ſhould be on Delamere foreſt: that the heir of Oulton, whoſe name is E————n, and has married Earl Cholmondeley's ſiſter, ſhall be hanged up at his own gate.

Laſtly, he foretels great glory and proſperity to thoſe who ſtand up in defence of their laws and liberties, and ruin and miſery to thoſe that ſhould betray them. He ſays, the year before this would happen, bread corn would be very dear, and that the year following more troubles ſhould begin, which would laſt three years; that the firſt would be moderate, the ſecond bloody, and the third intolerable; that unleſs they were ſhortened, no mortal could bear them; and that there were no miſchiefs but what poor England would feel at that time: but that *George*, the ſon of *George*, ſhould put an end to all. That afterwards the Church ſhould flouriſh, and England be the moſt glorious nation upon earth. The ſame Lady Cowper was not content to take theſe particulars from Mrs. Chute, but ſhe inquired of Sir Thomas Aſton, of the truth of this Prophecy, and he atteſted it was in great reputation in Cheſhire, and that the facts were known by every one to have happened as Nixon ſaid they would; adding, that the morning before the garden wall fell, his neighbour Mr. Cholmondeley going to ride out a hunting, ſaid, Nixon ſeldom fails, but now I think he will; for he foretold, that this day my garden wall would fall, and I think it looks as if it would ſtand theſe forty years; that he had not been gone a quarter of an hour before the wall ſplit, and fell upwards againſt the riſing of the hill, which, as Nixon would have it, was the preſage of a flouriſhing church.

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As to the removal of Pecferton mill, it was done by Sir John Crewe, the mill having loft its trade there, for which he ordered it to be fet upon Ludditon Hill; and being aſked if he did it to fulfil the Prophecy, he declared he never thought of it. I myſelf have inquired of a perſon who knows Mr. Cholmondeley's pond as well as Roſamond's in St. James's Park, and he aſſured me the falling of the wall, and the pond running blood, as they call it, are facts which, in Cheſhire, any one would be reckoned mad for making the leaſt queſtion of. As there are ſeveral particulars in this Propheey which remain unfulfilled, ſo when they come to paſs ſome other circumſtances may be added, which are not convenient to be told until accompliſhed.

If I had a mind to look into the antiquities of this county, I might find that Prodigies and Prophecies are no unuſual things there. Camden tells us, that at Brereton, not many miles from Vale-Royal, which gave name to a famous, ancient, numerous, and knightly family, there is a thing as ſtrange as the perching Eagle, or the falling of the wall, which he ſays was atteſted to him by many perſons, and was commonly believed; that before any heir of this family dies, there are ſeen in a lake adjoining, the bodies of trees ſwimming upon the water for ſeveral days together. He likewiſe adds, that near the Abbey of St. Maurice, in Burgundy, there is a fiſh-pond, in which a number of fiſhes are put, equal to the number of Monks of that place: and if any one of them happens to be ſick, there is a fiſh ſeen floating on the water; and in caſe the fit of ſickneſs proves fatal to the Monk, the fiſh foretells it by its own death ſome days before. This the learned Camden relates in his deſcription of Cheſhire, and the opinion of the trees ſwimming in the lake near Brereton prevails all about the county to this day, only with this difference, that ſome ſay 'tis one log that ſwims, and ſome ſay many.

J. OLDMIXON.

THE

LIFE OF NIXON,

THE CHESHIRE PROPHET.

SIR,

I HAVE read over your Cheſhire Prophecy, and muſt needs ſays, that what you have added is to be found in the original, written in doggrel verſe; I have read it over and over, and though it is longer than your Prophecy, yet I think the ſubſtance of it is there; and I ſhall now give you ſome material paſſages which will ſerve to make your Prophecy complete. To theſe I ſhall add a ſhort account of his life, as I have been able to inform myſelf of it by old people. I could meet but with one man who remembered the Prophet, and that was old Woodman, of Copnal.

He ſays, that Nixon was a ſhort ſquab fellow; had a great head and goggle eyes; that he uſed to drivel as he ſpoke, which was very rarely, and was extremely ſurly. He particularly had a ſpite againſt children, and would run after them to beat them when they came in his way, eſpecially if they made ſport with him, as he ſaid they uſed to do, and himſelf among the reſt, when he was a lad. He was at firſt plough-boy to farmer Crowton, of Swanlow, and ſo ſtubborn that they could make him do nothing without beating. They could ſeldom get any thing out of him but Yes and No; and if he ſpoke much more it was unintelligible; he would hardly ſay no and yes, unleſs he was pinched by hunger. He had a very good ſtomach; and the report was, that he would eat up a ſhoulder of mutton at a meal, if they would let him, and a good luncheon of bread and cheeſe after it. The people had, it ſeems, a ſtrange reverence even for his ſtupidity; and they took his

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ſilence to be like that of an oracle, as portentous as if he propheſied.

The firſt time he was found out to be a prophet, was upon this occaſion; Farmer Crowton being one day at plough in a field, near the river Weaver, in Swanlow pariſh, and his boy Nixon following him, the boy ſtopt on a ſudden, dropt his bottle and budget which he carried to the field with him, and ſtood motionleſs with his eyes fixed towards Heaven. Neither words nor blows could get him out of this trance for the ſpace of an hour. When he recovered he took up the things he had dropped and followed the plough. His maſter, and the men that were at work in the ſame field, ſtood by him all the while, taking him to be in a fit; but wondered ſtill that he ſtood upright, and did not fall down. He himſelf ſeemed to be inſenſible of any alteration that had happened to him; but, for a quarter of an hour after, he talked very rationally of ſeveral things that had been done ſome time before, and dropt expreſſions of others that were to be done; which preſently made his maſter, and thoſe that were with him, conclude, that Nixon's dulneſs had ſomething ſacred in it, and that his words were oracles, eſpecially when ſome little things he foretold fell out according to his prediction. It was with this farmer that he lived when he propheſied of his maſter's ox, as is mentioned in his Prophecy.

I muſt correct ſome errors that you have been led into by the imperfect copies of his Prophecy; as that about the falling of the wall, which ſome zealous people have applied to the Church; whereas, in truth, it has a literal reference to the State only. Woodman ſaid, the common tradition has been, that when the wall belonging to Vale-Royal houſe fell down, it was to denote ſome remarkable change in the government: That if it was a ſerene day, and the wall fell inward, it ſignified an advantageous and happy change; but if

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it were a ſtormy day, and fell outward, and any ſtones fell into the brook, it ſignified the direct contrary; to this he added, that the Cholmondeley family, whoſe ſeat it was, kept ſeveral workmen in yearly pay to ſupport the wall, and every month to inſpect it all round; that it was buttreſſed both within and without; and the week before it fell the workmen gave in their report, that it was ſo ſtrong, it might reaſonably laſt an hundred years without any repairs.

This, I aſſure you, is only what the old man told me, but what I have heard from ſeveral others, and can get well atteſted if it is thought proper: As alſo the particulars of the falling of the wall, which are theſe:

"Upon the 4th of Auguſt, 1688, about 11 o'clock "in the forenoon, being a calm and clear day, without "the leaſt breath of wind, that wall fell flat inwards "all at once, and not ſo much as one ſingle ſtone fell "outwards."

This happening ſo little a while before the Revolution, it was taken notice of as an accident which was very much to our advantage: and as there was a greater riſing for the Prince of Orange in Cheſhire, than in any other county in England, why may we not imagine that Nixon's Prophecy contributed very much to it? The objection to this may be, that the owner of the houſe of Thomas Cholmondeley, Eſq. was a Jacobite; and it is not likely that any thing about him could bode well to the Revolution. But his being a Jacobite gives the greater authority to the prediction, and the fulfilling of it. For it is not likely that one, who was an enemy to the Prince of Orange, ſhould let a miracle be wrought in his houſe in favour of the happy change he ſoon after accompliſhed. I ſhould not have made this digreſſion, had not ſome ſilly people, almoſt as ſtupid as Nixon, but by no means ſo well gifted in Prophecy, given out that the falling of the wall denoted

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the rising of the Pretender; and this just as he was running away from Scotland.

I cannot help observing to you on this occasion, that some of us in this county were strangely spirited by your Prophecy. When the rebels advanced to Preston, we were told that they intended to march through our county into Flintshire and Denbighshire: if they had, their route must have been through Delamere forest, where Nixon lived and prophesied; and the miller Peter, with his countrymen, were resolved to have given them such a reception, as would have given very great credit to your Prophecy, which is abused when any interpretation is applied to it that has an eye to Popery and slavery: for as great a fool as Nixon was, he was not so stupid as our modern zealots, nor ever dropt a word against the Protestant religion.

To return to old Woodman: He informed me farther, that after it was known what a prophet farmer Crowton had in his family, Mr. Cholmondeley sent for the fellow, and kept him at his house, giving him in charge to his steward, whom he ordered to try whether he could make any thing of him, and teach him to read: but Nixon's stupidity increased upon him, the more the steward endeavoured to improve him; and the most he could do with him, was to make him hold his goad right, and drive oxen at plough. As he was once in the field with the rest of Mr. Cholmondeley's servants, he let fall his goad on a sudden, as he had dropt his budget and bottle formerly. He stood motionless after the same manner, with his eyes fixed towards Heaven. The servants talked to him, and beat him to get to his work, but all to no purpose. He remained in a sort of trance for the space of an hour; and then recovering, he took up his goad, and went on with his business as though nothing had befallen him. One of Mr. Cholmondeley's men asked him,

him, what ailed him? and why he ſtood ſo long? to whom Nixon replied, that he had ſeen thoſe things which man never ſaw before. He then diſcourſed to the ſervants, that crowded about him for near two hours, and ſpoke as reaſonably as the beſt of them could have done without any manner of heſitation in his diſcourſe.

He foretold the Civil Wars, the Death of King Charles I. the Reſtoration of King Charles II. the Abdication of King James II. the Revolution and glorious War with France, and the flouriſhing ſtate of this kingdom afterwards; adding, that theſe things will as certainly happen, as that I ſhall be ſent for by the King, and be ſtarved to death. When he had finiſhed his ſpeech, he returned to his natural dulneſs and ſilence; and unleſs he had been in one of his trances, he was always dull and mute; but while he was uttering his prophecies, he ſpoke clearly, and with an air of aſſurance, that they would be accompliſhed. The ſervants, as ſoon as they came home, told their maſter of this prodigy; and Mr. Cholmondeley ordered them to write down as much of it as they could remember, which they did, and it is preſerved in that family to this day; together with ſome leſs material hints, as hard weather, and ſcarcity of proviſions, &c. which would certainly happen.—That family has always locked it up as a treaſure, and whatever pains I have taken to procure a copy of it, I could never ſucceed, and deſpair now of getting it. Mr. Egerton, of Oulton, who is nearly related to the Cholmondeley family, has a copy of it alſo, but he will not part with it. Both of theſe families do lay great ſtreſs on Nixon's predictions; and I muſt tell you, they are two of the moſt ancient and honourable families in our county.

You have mentioned Nixon's being ſent for to court by King James the Firſt. Woodman ſays it was thus: when

when he came to court, that the King gave him in charge to one of his officers, commanding him to keep him in close confinement, and to make strict observations on his behaviour, that he might be assured there was nothing of imposture in him. This gentleman kept Nixon locked up, and going in a hurry with the King to Theobalds, he forgot to take care of him, and leave him provisions till his return, by which means he was starved to death. It must be observed that Nixon could not speak, except it was immediately after he came out of his trance, and never could be brought to pronounce a sensible word more than aye or no, as hath been said, unless when he was pronouncing his oracles.

There happened something with respect to Nixon and his going to court, like what I met with in the pamphlet you sent me, called The Drummer of Tedworth: for as that drummer left beating when King Charles's courtiers came to be upon the watch with him, and would not satisfy their curiosity; so our clown of a prophet, after he came to court, was entirely dumb, and pronounced no more prophecies. It is said he was not long there before he was starved to death.

Nixon was very grateful to his master Cholmondeley; he prophesied that the heir to be born to the family, threescore and ten years after, should be endowed with every eminent qualifications, and arrive at greater honours than any of his ancestors had done: that he should distinguish himself by his loyalty and services to the King then reigning; and that, after the happy settlement which would succeed the struggle, the peace would be lasting, with a continued series of honours and glory to the nation. This child, said Nixon, shall be known by the appearance of an eagle at the time of his birth, with the circumstances mentioned in your prophecy. A long time before the eagle appeared,

the country people uſed to look out for it; and as often as the lady of Vale-Royal lay in, they would cry, Where is the eagle? When will Nixon's heir be born? The appearance of the eagle was about five and twenty years ago: the lady who lay in was aunt to Henry St. John, late Lord Bolingbroke; when ſhe was in labour ſhe heard great ſhoutings and acclamations of joy; and inquiring the reaſon, was told the eagle ſo long talked of is come. Upon which her ſiſter and Mr. J. S. who are both living, went to the window, ſaw the eagle ſitting on the bough, and looked at it above a quarter of an hour. It was ſeen alſo by ſeveral thouſands of people, and is ſuch a confirmation of Nixon's prophecy, that the truth of it is no where doubted of either by gentle or ſimple. There is ſome variation in the original prophecy, from what is mentioned in your prophecy about the competitors for the kingdom; the Germans, Dutch, and Danes, are to conquer thoſe that bring fire and famine, plague and murder, in the folds of their garments; and we can underſtand none but the French by ſuch bloody invaders; none but French Papiſts would bring ſuch deſtruction among Proteſtants. As for the miller Peter, he was born about the time of the Revolution; and Nixon propheſied that he ſhould have two heels on one foot, and be knighted; the two heels he hath already, but the ſpurs are not come to his lot. Yet, however, the country people in this neighbourhood have made a knight of him theſe many years, and honeſt Peter, the miller, is Sir Peter in every one's mouth.

I muſt here correct an error of Mr. Addiſon, in his Freeholder, who has not read your Prophecy with that attention and regard which a thing of ſuch importance deſerves; for he gives the miller two thumbs, whereas Nixon gives him two heels. A miſtake in the text of a prophecy is of a very dangerous conſequence; and I doubt not, but upon this notice, in future editions this error will be corrected, and juſtice done to honeſt Peter the miller. I am, Sir, your's, W. E.

PREDICTION

OF

BARON DE SWEDENBOURG.

(Who wrote 40 Years ago,)

Extracted from ARCANA CŒLESTE.

"LA noble nation Françoiſe ſe ſoulevera tout a "coup, briſera ſes fers & renverſera la pu-"tain de Babilonne." The noble *French* nation will riſe at once, ſhake off her fetters, and will deſtroy the *Whore* of *Babylon*.

REVELATIONS, CHAP. xi. VER. 13.

MR. TURIEN, who wrote many years ago, interprets this earthquake to mean great commotions in ſtates and kingdoms, and the city there mentioned to ſignify the kingdom of *France*, which ſhall break off from the Court of *Rome*, rejecting the *Pope's* ſupremacy, and wholly change the face of religion in that country; and of this opinion are ſeveral other learned men; which, if ſo, we cannot but look upon the late and preſent great commotions in *France* to be no other but a particular preparatory to the accompliſhment of this wonderful prophecy.

COUNT GUIBERT, *an Officer of diſtinguiſhed talents, who wrote 20 Years ago, has the following remarkable Paſſage in his Writings, viz.*

"THERE is to ſpring up a people of a manly
" genius, which ariſes to ſhake off its fet-
" ters, and ſettle a form of *Government*, the whole
" of which will increaſe its force: it will frame
" juſt laws, and call forth a *Revolution*. This
" *people* is the FRENCH."

FINIS.